

361 to organize large-scale expeditions in order to attack a handful
621 of widely scattered residences. Still, too much separation would
721 have rendered each isolated homestead particularly vulnerable.
By way of compromise a system seems to have been worked out
whereby houses were erected within sight of one another. This
meant that by day smoke signals could be used for summoning
help in the event of a raid. The same proximity also gave assurance
that at night the sound of the *kullkull* could be heard. A
[534] *kullkull* is a simple wind instrument fashioned from a cow horn
and used like an army bugle. In case of danger a signal was
• [202] blown, consisting of two long, two short, and a very long blast.
When this was heard men rushed to the nearest road to intercept
or attack any raiders. It is improbable that the scarcity
of roads on the reservation resulted from strategic considerations,
as it enabled local raiders to concentrate on a limited number of points.

361 At the present time the settlement pattern seems to reflect
574 little more than cultural conservatism, combined with the desire
of each householder to live in private on his own particular
piece of property. The privacy of each residence is greatly respected.
Conventionally, no one ever enters the home of another person
without an express invitation. Inmates of a house are made aware
of a visitor by the barking of their dogs who rush fiercely at a
stranger; sometimes a child appears at the door to discover who
has come. From a safe distance the caller shouts,
[576] "*Mari, mari, papai!*" ("A hundred [greetings] little grandmother!"),
or a similar phrase. If the occupants so desire they respond and
invite the visitor to come in, but if there is no reply the visitor
is expected to go away even if he is aware that someone is home.

484 The modern Mapuche are not much given to long distance
travel. Short journeys may be made afoot, but men, in particular,
[492] prefer to ride horseback on longer trips, and they are very
493] much at ease in the saddle. When women have to travel for a
considerable distance they generally ride in an oxcart, with a
masculine relative or companion as driver. As was previously
491 stated, roads are virtually nonexistent inside a given reserva-

1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

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MISCHA TITIEV

534 though it is used for sad effects. Informants agree that the tra-
• [202] ditional tunes of the *llollkin* convey specific messages to native
auditors.

Percussive instruments include gourd rattles, small strings of metal sleigh bells, and *kul·truñs*. The last are drums that are widely used in rituals by the shamans known as *machis*. A *kul·truñ* is made of horse or dog skin, tightly stretched over a wooden bowl-shaped frame that is neither very deep nor very wide (Pl. VIII). Generally, it contains a few pebbles or dried beans, so that at times it can serve as a kind of rattle. Before being used the *kul·truñ* is usually warmed at a fire. When played by a *machi* a *kul·truñ* is held in one hand and beaten by a single drumstick in the other. On some occasions, however, a layman may act as drummer, using a pair of slender sticks.

The skin surface of a typical *kul·truñ* is decorated by curved marks that stand for the roots of trees and other vegetation, and by parallel lines crossing at right angles to form quadrants, each of which represents a quarter of the globe (Pl. VIII). The small square at the center is known as *rañiñmapu* ("middle of the earth"). To an Araucanian everyone who does not originate from *rañiñmapu* is a stranger. Telling someone to go to *rañiñmapu* is equivalent to trying to get rid of him by sending him on a futile journey to a mythical place.

533 Despite the variety of musical instruments known to the Mapuche,²² their music does not seem to be highly developed as measured by Euro-American standards.

THE ROUND OF DAILY TASKS

462 A degree of sexual dichotomy still prevails in the conduct
512 of daily tasks, but it is not rigidly observed in all cases. Women,
as is universally the rule, are expected to do the housekeeping, including the making of beds, sweeping and tidying up the *ruka*, preparing and serving meals, and repairing and washing clothing. They have complete charge of the care and rearing of infants, and, as has already been noted, they spend much time

²² *Pifullkas*, *trutruks*, and *kul·truñs* are described in Joseph, 1931a, pp. 72-77. The *llollkin* does not seem to have been previously reported.

They were his heralds or trusted messengers and were used particularly for carrying on negotiations with other head men. They had to have excellent memories in order to transmit messages precisely, and it was necessary for them to be good orators so that they could deliver their communications effectively.⁴⁶ They traveled in pairs to check the exactness of each other's statements, and in the hope that one of them could get through to a destination even if his partner were waylaid or killed. A clever *werken* was likely to be chosen to replace a deceased *loñko*, and it is altogether probable that service as a herald was considered the best training for a future chief. 624 [202]

The traditional system of chieftainship, whatever may have been its vicissitudes in times past, received a deathblow when the practice of allotting reservation lands in severalty began. At the beginning of the reservation period, when each recognized chief of a kinship unit (presumably a *lof*) was given a *título de merced* on behalf of his group, the position of *loñko* seemed to be strengthened. When, however, one reduction after another was subdivided and titles were distributed to particular landowners, chieftainship lost its main support. As more and more individuals acquired their own property, they tended to follow their own inclinations without seeking the advice of elders; and as more and more homesteads were built on separate land holdings, the older pattern of large unilocal residences disappeared. Furthermore, partly through government and missionary pressure, and partly because they no longer have a monopoly of wealth, chiefs cannot indulge in large-scale polygyny and can no longer hope to beget large numbers of followers. Such as it was, the old order of chieftainship is gone, and no new form of leadership has yet emerged.⁴⁷ 421 177 657 622

⁴⁶ Examples of the style in which *loñkos* and *werken* spoke may be found in Augusta, 1934, pp. 9-13.

⁴⁷ Occasionally, a politically conscious Araucanian is a candidate for national office on a platform designed to win the support of his fellow tribesmen. A few Araucanian deputies have been elected, but rural natives regard them with suspicion.

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757 facients, aphrodisiacs, and for a great many other purposes, in infusions, for massages, and in other ways, depending on the malady or on the objective desired. Bloodletting with a small pointed flint, hafted, was common within as well as outside of shamanistic practice (Oyarzún, 1916-17, pp. 61-62). An enema syringe was made of the bladder of an animal with a small cane tube attached thereto. Rosales (1877-78, 1:324) saw an Indian give water boiled with bezoar in it to a person ill of heart disease. Sweat baths were taken as follows, according to Félix José (1916, 1:236): Wild sage or other plants were put in water in a trough, and four white-hot stones thrown successively into the trough over which the patient placed himself, covered with blankets or clothing in order to sweat. There was also considerable skill in handling of dislocations, fractures, and wounds. (For details on medical and hygienic practices, cf. Gusinde, 1916-17.)

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● [202] Communication.—To judge from the mention of them in the very early literature, smoke signaling (Mariño de Lovera, 1865, p. 116) and the quipu (González de Nájera, 1889, p. 101; Ovalle, 1888, 12:162) were pre-Hispanic. The quipu (pron) or knotted cord was used for a number of purposes: To keep accounts of livestock and records of events (Ovalle, loc.cit.; Bullock, 1911, p. 18); to indicate the number of days at the end of which the summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab of the number of days' work done, or of the number of payments to be made in case of composition for murder (Febrés, 1882, s.v. pron; Havestadt, 1883, 1:521, 2:755); and for other purposes.

802 Enumeration, time-reckoning, and measures.—Counting was by the decimal system. The numbers for 100 and 1,000 were from Quechua.

805 The year was divided into two parts by the December and June solstices, into 4 seasons, and into 12 lunar months; the 24-hour day into 10 or 12 parts. Moesbach (1936, pp. 82-84) lists 6 seasons and about 15 divisions of the day. The time of day was calculated by the position of the sun; of night, by the stars.

804 Various lineal measures were recognized corresponding more or less to our span, foot, pace, arm-length, etc. (Molina, 1901, p. 177; Guevara Silva, 1898, 1:288); and liquid and dry measures corresponding roughly to our pint, quart, six-quarts, etc. (Molina, ibid.).

158 Mental derangement, it may be added, in the form of milder parataxes or graver psychoses appears to have been uncommon, at least in recent times (Guevara Silva, 1913, pp. 306-07).

CULTURE OF THE PICUNCHE

[31] Of the culture of the *Picunche*, the *Araucanian*-speaking natives who formerly occupied the region from the foot of the Andes to the Coast and from Coquimbo or the Choapa to the Itata River or the Bio-Bio River, very little is known.

537 a father makes certain that his son knows them by having him recite them. "Before we had schools the children were also taught, at home, expressions which they needed to know, such as we used in greeting relatives and in comforting the sorrowful in case of death. If a boy was bashful or unable to talk well to people, he was taken into the woods and made to stand on the stump of a roble chileno and told to talk from there to trees and plants and animals as though they were human beings. He had to use the expressions he had been taught at home. He would say: 'How are you?' for example, and the rest of the koyaqtun. Only boys had to do this. A girl's duty was to be at home in the ruka. I had to talk from a stump often." "Why from a roble chileno?" "Simply because it has the biggest stump."

537 Every boy was given the above training, but the sons of a cacique were given special training, not only in oratory but in memorizing, also. 622 A cacique would send his son to another cacique to deliver verbatim a long important parliamentary message. 202 Upon his return home, the son had again to repeat to the father verbatim, without the slightest deviation, the message the father had commissioned him to deliver, and then the answer returned by the recipient cacique. These occasions were not created; messages of necessity were being delivered. "This was a custom only among caciques, not among ordinary men." Caciques were noted orators, and since a son of a cacique replaced his father at the father's death, he must be trained in oratory. The cacique who excelled all other caciques in eloquence and memory and speech-making abilities was respected throughout the Araucanian country as its most renowned and intelligent leader—no higher compliment could be paid him.

537 Today, on any occasion when many persons meet, any man present may announce that he wishes to speak. Men, both young and old, did so in my presence. They invariably spoke of the value of honorable living. Everyone is attentive when anyone speaks; children are hushed and told to listen. Able orators are often invited to other areas to speak on special occasions.

Both addresses and discussions at present-day meetings are carried on in oratorical fashion. These, for example, may deal with the sending of delegates to a meeting about to be held at a distant point, possibly petitioning the Chilean Government for something, or they may deal with welcoming visitors to the area. Such a meeting was held in Alepúe area previous to the arrival of myself and my field assistant. At the reception given us oratorical addresses were delivered by older men, young men, a woman, and a schoolboy. (Cf. pl. 22, 2 and 3.) Force, pauses, gestures, and direct address were used. At-

curred." A Panguipulli man, however, had heard old people say, when the moon was being eclipsed, that an aramko, a large green-striped toad, was swallowing up the moon. Aramko live in Panguipulli area. 821

DIRECTIONS

Although the Araucanian language has words for north (piku), east (tripawe antü), south (waiwen or willümapu), and west (konüwe antü), informants seldom used the words for east and west; anything east was spoken of as being in the Cordillera; anything west, as on or at or near the coast (Pacific). North and south were used when speaking of winds blowing from these directions: a north wind was pikuküraf; a south wind, waiwenküraf; but a wind from the east is puelche küraf (wind from the Puelche, Araucanians living in Argentina) or naqpa küraf (wind that comes from the heights, the Cordillera); and a wind from the west is l'äken küraf (wind from the ocean, the Pacific). 823

Places in Alepúe area were usually located by being spoken of as being near a river, a ravine, a ruka of so-and-so, on a peninsula, or in a certain valley; those in Cofaripe, as being over one or two mountain ridges; in a certain valley where so-and-so lived; near or in the araucaria groves; on a lake; or on the highway (recently built by a Chilean-Argentine lumber company). 823

SIGNALING

A 100-year-old man had been told by his grandfather that he (the grandfather) and other men had used the pifalka (whistle) (pl. 32, 2-4, 6; pp. 99, 146) to notify the Araucanians that the Spanish soldiers were on the way and that the men were to assemble at certain previously designated places to defend themselves. In pre-Spanish days, and ever since, the pifalka has been blown by individual men as they ride horseback to the pillatun to let others know, thereby, that they are already on their way. 202 ● 534

Alepúe area fishermen, when on the Pacific, signal to each other, when an unexpected fog or strong wind overtakes them, with a kull-kull, a bugle made by cutting an inch off the pointed end of a cow's horn or a seashell, or with a kupkul, when no kullkull is available. (Cf. p. 99 for the making of a kupkul). The sounds of a cow's horn carry farther than do those of a seashell. Every boat (there may be as many as 20) knows the signal of every other boat, and everyone knows who is in each boat. Everyone then counts the kullkull as they are blown and will know if all boats are safe. If 20 boats are out and

- 202 only 19 kullkull have been heard, the 19 will then blow in unison hoping
534 that the twentieth will hear them and answer. No boat will sail far away from sounds of the kullkull; none has been known to have gotten lost because of a fog, but it has happened that one could not hear the kullkull and consequently got away and was taken out to sea by the wind and lost.

No informant had heard of smoke signaling among Chilean Araucanians (it was recorded by one of Cooper's sources, 1946, p. 754), but an old Panguipulli man knew that Argentine Araucanians who were lost climbed to a hilltop—"there are many hilltops there, you know"—and built a fire to attract attention. "Anyone seeing the fire knew a lost person had kindled it, and should be rescued."

MEASUREMENTS: LINEAR, SURFACE, QUANTITY, WEIGHT, DISTANCE

- 804 Araucanian traditional linear measurements, still in use today, are the pichi duke (the Spanish *jeme*), the distance between tip of thumb and first finger at farthest stretch; the fúcha duke (the Spanish *cuarta*), the distance between tip of thumb and little finger at farthest stretch; and the wima. If a wima is measured by a man, it will extend from his Adams apple, or the middle of his chest, to the tips of the fingers of an outstretched arm, or, if he is a large man, only to the tip of the thumb. A woman measures a wima from the shoulder joint of one arm to the tips of the fingers of the other arm.

Both the pichi duke and the fúcha duke are used in measuring small things, such as small pieces of lumber or standard widths and lengths of woven articles, such as choapino and lama. One woman demonstrating measuring with the pichi duke slid the tip of her first finger into the position of her thumb, moved the thumb forward to another complete handstretch, and repeated this as often as she needed to. Another woman did the reverse—she slid her thumb into the position of her finger.

Wima are used in measuring lengths, such as those needed in building a ruka or a puma trap, or in measuring land. An occasional woman uses it in measuring choapino. "I know the length of my wima because I measured it against a meter measuring stick that a Chilean had." As many wima as are needed for a length of anything are measured off on a strand of yarn, which then serves as a measuring tape. Although, in general, clothing is fitted to the wearer—a poncho, for example, must reach from side of neck straight across the shoulder and down the arm to the knuckles of the hand and be long enough to touch the knees—the weaver, for convenience sake, may take the measurements on strands of yarn also.

Groups of families from several neighboring localities meet for the performance of a *nillatun*. Quoting a 33-year-old *Cofaripe* man on whose land the *nillatun* is held: "Mapuche settlements in our vicinity, that is on this side of the Argentine line, that celebrate the *nillatun* somewhere, jointly with the others, are *Cofaripe*, *Llanahue*, *Pucura*, *Pullingue*, *Tracapulli*, *Kayumapu*, *Koiweku*, *Koskos*, *Lonkon*, *Reweku*, *Kariline*, *Kikine*, *Karango*, *Huechulafken*, *Limai*. Two or three of these localities join to celebrate the *nillatun*—one locality decides to hold a *nillatun*, and then invites one or two others." For *Panguipulli* area the ceremonial had been held in three places between January 17 and 31, 1947, namely in *Shoshuenco*, *Huitag*, and *Payahuente*. The families from neighboring settlements had attended each celebration.

The *nillatun* is always conducted on a grassy plot, usually in a glade, reserved for the purpose; for *Alepúe* area this plot is in *Maiquillahue*, "the most level pampa in the area." "I have noticed," said a non-Araucanian, "that the Mapuche do not utilize this plot for any other purpose; it is never plowed under, nor are animals grazed on it." Quoting a *Cofaripe* man: "The *nillatun* for *Cofaripe* is held on my land; it was held there when my grandfather and my father owned the land. It is because of this tradition that it is so difficult for me to refuse to let the people hold it there. Every year during its celebration, there is damage done to my wheat in the adjoining field, and to my fences, also. I have often complained about this. I myself do not believe in the *nillatun*, nor do many other young people, but we respect it as the religion of our old people who have faith in it, and who encourage its continuance. We attend because we can renew acquaintances and visit, and there is much good food to eat, too!"

The leader of the *nillatun* announces the date for the celebration and sends out summons to the people through men who assist him in the ceremonial; informants called them captains and sergeants. In *Alepúe* area, the *cacique* is the leader; in *Cofaripe* and *Panguipulli* areas, he is a person known as *nenpin*, and, when spoken of in Spanish, as prophet. In no area did the *machi* have duties of leadership in the *nillatun* by virtue of his status; in fact, a *machi* was not allowed to be the leader. The *nenpin*, according to Félix José (1916, vol. 1, pp. 55-56), is the person who leads the prayer and delivers orations in the *nillatun* for all present, and directs the activities connected with the sacrifices of the entire group, as well as the individual sacrifices offered by each family; one can consider the *nenpin* as a class of priests although they do not ordinarily slaughter the animal to be sacrificed. My informants noted that the prophet inherits his position from

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had found no Araucanian who would make even a guess as to their origin. None of my Araucanian informants could give any explanation as to their origin or meaning. One said, "Our people did not write. These must have been written by other people, not by Araucanians. Our people made pottery and wove. We painted designs on pottery, but they had no meaning." Quoting Saiko, a non-Araucanian: "In 1948, I dug approximately 18 inches below the surface in this cave [Vega Valle] and found rhea bones, remnants of woven material, and remains of a fireplace. I am inclined to believe that the place in which pictographs are found were lookout points. I believe that the pictographs were either the observer's message or his observations made for the benefit of someone who was to replace him. Maybe Indian traders from the pampa, or from the south, or from Peru or Bolivia painted them." (Cf. also Bruch, 1901; Vignati, 1935; and Pedersen, 1953-1954, on pictographs in Argentina.)

Among pictographs in Territory Neuquén are those on Estancia La Primavera and Estancia Mamuil Malal and in Vega Valle, Collúm C6, Quilaquina, Huechulafquen, Quillen, and Cerro Chenque; in Territory Chubut there are some on Estancia Nueva Lubecka.

We viewed those in Vega Valle (about 5 miles from San Martín de los Andes, approximately 180 feet above the highway that leads to Junín de los Andes; pls. 68, 69). All symbols are painted in red, some on the flat sides of protruding rocks exposed to sun and weather; others on angular surfaces of tumbled-down rocks; still others within a cave. Some symbols are arranged in horizontal lines; others in groups, helter-skelter. In order that they could be better photographed Saiko chalked several (pl. 69, 2).

Pictographs seen by Saiko in other parts of Vega Valle and in Quilaquina nearby are also in red and are painted in caves and on exposed rock. In Melaquina they are red and in caves only; on Estancia La Primavera they are in caves but painted in red, blue, green, and white. The paint in all instances, Saiko observed, can be removed only with persistent scratching and then with difficulty. He believed the paint to have been a mixture of animal blood and soil. In no case had he found symbols incised in rock and then filled in with paint.

ORATORY

Oratory included not only facility in speaking publicly in an eloquent and effective manner, but also the ability to do so in the proper tone of voice—one similar to a chant. Before an orator gained recognition, he had also to prove his reliability as a messenger. A young

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537 man in training was sent as messenger by his cacique, or another
 [202] person, to another cacique. When he was older, he was one of those
 who delivered addresses and made announcements to the assembled
 people. Kolupan was trained in oratory by his father. He said of
 himself: "I was an intelligent young man, full of life and full of
 energy. My father recognized my intelligence and taught me how to
 speak. He would give me an order to go somewhere, maybe to a
 cacique, and then tell me exactly what I was to say. I had to repeat
 to him what he had said and in the same tone of voice in which he
 had said it. In this way I learned not only how to carry messages to
 men of importance, like caciques, and how to deliver an address, but
 also how to speak good Araucanian.—I cannot pronounce words well
 today, because I have lost my front teeth.—Caciques to whom I was
 sent always received me with much courtesy. This gave me a feeling
 of distinction. I was about 22 years old when I first began to carry
 messages between caciques. I had great respect for my father. He
 was a most intelligent man."

COUNTING

802 There is no zero. Numerals in Argentine Araucanian are given in
 table 7. (See table 1 for Chilean Araucanian numerals.)

TABLE 7.—Numerals in Araucanian (Argentina)

1 kife	10 mari	50 kocho-mari
2 epu	11 mari-kife	60 kayu-mari
3 küla (or kla)	12 mari-epu	70 reyle-mari
4 meli	13 mari-küla (or mari-kla)	80 pura-mari
5 lechu	20 epu-mari	90 ailla-mari
6 kayü	21 epu-mari-kife	100 pataka
7 reyle	22 epu-mari-epu	200 epu-pataka
8 pura	30 kla-mari	300 kla-pataka
9 ailla	40 meli-mari	1,000 warayka

Children count on their fingers; if the number is greater than 10, they count on toes also. Adults were seen counting by touching the fingernails of one hand for counting to 5, then touching the second knuckles of the same hand for counting to 10, and the fingernails and knuckles of the other hand for numbers greater than 10. Counting was generally done from thumb to little finger. "If I were young and agile and barefoot," said a 50-year-old man, "I would use my toes to count from 10 to 20"—something other adults said was seldom done except by children.

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not identify the Southern Cross by its name, but a diagram of it immediately brought a response: "That one? That one is called footprint of the rhea (paseo). The three upper stars are the toes; the lower one is the heel." Pointing at the sky where Orion could be



FIG. 2.—Constellations named by informants. Since informants, in describing the constellations, pointed to areas between south and 45° below south, it is possible that the names given in parentheses are the astronomical ones. a, Seven little goats (a section of Pavo). b, A 3-balled bolsonera (a section of Crux). c, Stretched hide (sections of Carina and Volans). d, Guano (a section of Centaurus). e, The foot of the rhea (Reticulum). f, Rhea (Crux). g, A 3-balled bolsonera (Aps). h, Rhea (Crux).

seen that night (November), he remarked, "We call those three stars potatoes in a hole (pal); the Argentines call them las tres Marias. The Milky Way was called the river (l'enfñ).

SIGNALING

- 202 According to a well-informed non-Araucanian, the Araucanians signaled by smoke in the daytime, by fire at night, and also by the

sounds of the trutruka. (Cf. pl. 70, 1, 2, for trutruka.) Smoke and fire signals were begun on one mountaintop, taken up by persons on a neighboring one and on all others where it had been seen, and so continued until the message was received by all. In areas where people lived in valleys, where mountaintops could not be readily seen, the trutruka was blown. Wherever its sound was heard, other trutruka were blown, until all areas had received the notice. "Araucanians say that when a stranger entered the pre-Cordillera, in those early days, the news of it, before long, reached the upper end of the Cordillera." Kolupan did not agree with the above. "Trutruka," he said, "were not used for signaling. And all I know about the use of fire is that the Tehuelche used it when hunting guanaco. When we wanted to send news from one place to another, we sent messengers on horseback to carry it. Such messengers we called welkin."

MEASUREMENTS: LINEAR, SURFACE, DISTANCE, QUANTITY

The shortest measurement was the *puigada*—a measurement from tip to first knuckle of the thumb. An informant measured a bean used in playing a game in this manner. A hand stretch from tip of thumb to tip of first finger is called *duke*; from tip of thumb to tip of little finger, *chajikese*. In using the hand-stretch measure, informants slid the thumb into the position of the finger, moving to the right if the right hand was used or to the left if the left hand was used. The length and width of the cradleboard and the belt used in tying a baby into its cradle were so measured. Lengths, widths, and heights were also indicated as the distance shown between hands. The length of a throw was measured by double arm stretches (*nüfikü*), unless it was measured over another throw. Distances on the ground were stepped off by long steps known as *trekan*.

Clothing was woven to fit the person for whom it was intended—"it has to fit that person." Either the measurements were taken from an article of clothing owned by the one for whom the new one was being woven, or they were taken directly on the person. A strand of yarn was used in measuring. An informant showed how she took measurements for a poncho: she put a strand of yarn across the interpreter's shoulders and brought both ends to the knee, one in front and the other in back. "How long do you want the poncho to be?" she asked. "Some men wear theirs longer than the knee; most men prefer theirs to just above the knee." She doubled this length and made a knot at that point. When ready to weave the poncho, she would cut the yarn into two equal lengths, fastening a length to each

on their shoulders to the toldos. They also when on the march loaded themselves with their household gear, leaving bags of grease hung up in the trees for future use. He left them a couple of mares, from which part of their present stock is sprung. This story, however, should be taken with reservation, although it is perfectly possible that in some fight their horses were taken from them, and that subsequently, when all the Indians were joined together under the Cacique Lenketrou to invade the settlements, they received a share of the spoils, and have since added to their stock by trade.

The day following our arrival a council was held, and an interchange of presents took place. Here I made the acquaintance of the old chief Quintuhual, and presented him with a dagger. He was a short, heavily-built man, with a grave and indeed solemn expression; but he had a bad name for getting intoxicated and using knife or revolver freely—in fact, running a-muck. He was of course a relation—nephew, it was said—of Casimiro; but notwithstanding, he at first received me with great suspicion, and when, in answer to his inquiries as to what I was and why I came, he was informed that I was in the service of the Cacique of England, who wished the Indians well, but that I had visited these parts for my own pleasure, he replied that he was not a boy to be humbugged easily; but having instituted private inquiries, he soon changed his tone, showing me the greatest civility, and was never tired of asking questions about England and Englishmen.

Here the letters forwarded some time previously, which we had thought were by this time arrived at Pátagones, were handed back to us. They had been forwarded to Foyel's* people, but owing to those sent by me for England being written on pink note-paper, they were returned, considering the colour of the paper to denote war.

Quintuhual had with him a Valdivian or Chilote named

* Also called Foyel.

622 near the groves of araucarias. But the power of the chief
554 is absolute, and his word is law to his most distant subjects.

At an order from him they leave their toldos, wives, and children, and repair mounted, and ready for any service, to his head-quarters. His wealth is considerable: besides the
[556] numerous flocks and herds, one of the toldos was used simply as a treasury, where his stores of silver ornaments, ponchos, mantles, &c., were safely stowed away.

● 202 I was present in his toldo at the arrival of a messenger. The Indian, who had evidently come from a long distance, did not venture to enter until commanded to do so, when, with the utmost respect, he took his seat at a distance from the chief, communicated his message, received his orders, and retired; when again ready for the road he appeared to receive final instructions, after which he mounted his horse and rode off without more ado.

622 The subordinate caciques, whose office and rank are
554 hereditary, appeared to be finer and more intelligent men than the rank and file. Whether this was owing to a difference of race, or merely to their aristocratic descent and hereditary refinement of features and bearing, I cannot say; but their superiority was very marked; whereas among the Tehuelches no such difference between the caciques and their clansmen is observable. The superiority of these semi-civilized Araucanos to their southern neighbours was evident in every way, save only bodily strength. Their

[31] residence in a more fertile country, near the apple and araucaria groves, gives them great advantages over the

24 nomad Patagonians. They cultivate wheat, small quantities

221 of which were brought to us for sale; besides storing the

273 natural harvest of piñones and apples, from which, as before

stated, they brew cider of unusual strength, and also distil 'pulco,' an intoxicating liquor, from the algarroba bean. My

[97] intercourse with both Foyel's people and those at Manzanas was not sufficiently long to enable me to become conversant with their language and customs, which have been described